

at least a third for revenge, and kept "firing at one another in the greatest" "exasperation." Here is the genuine spirit of the "Spectator." We have now the "Spectator" of the "Spectator." Yet we never did, never more on the "Spectator." Mark also in the will, never on the "Spectator." A side in the "Spectator." Can such a murderer have eternal life? Yet this is the mildest form of the war spirit.

PEACE-KEEPER.

Plain dress a Protection in Traveling.
With regard to propriety in dress, there is one point of view in which I do not recollect to have seen it noticed in the Advocate, viz: the influence it has to preserve from insult among strangers. I have thought, and I find that I am not alone in the opinion, that a plain, grave dress, with a correspondent behavior, would attract the best protection she could have in such a situation. To illustrate this point, I will relate, as nearly as I can recollect, a circumstance which I had from the person concerned, nearly ten years ago. She was a member of the Methodist church whose devotion to her Master's cause, and sympathy for the unfortunates of our forests, led her to undertake a missionary enterprise among the Indians in the West, where she has since been laboring. She had been tenderly brought up near Boston, but was willing to forsake father and mother, brothers and sisters, for Christ's sake and the gospel. She found herself under the necessity of journeying a considerable part of the way without friend or companion, having letters of introduction to Christian brethren on the way. She was unassuming, and rather delicate in her appearance. It was in Rochester I heard her relate the substance of what follows.

At one place, when about to begin a stage route, she perceived two men, who it seemed were to be the only passengers besides herself—whose forbidding appearance made her almost shrink in her feelings from the idea of proceeding with them. But commending herself again to her almighty Friend, she took her seat in the stage, being invited in a plain nankin dress. Before her fellow passengers entered, she overheard some of their conversation as they stood outside. One remarked to the other, that she was a Quakeress, and that they must be cautious in their behavior in her presence; and accordingly, they showed themselves so. "She afterwards heard that they were men of desperate character, and were apprehended for robbery! We may see in this, and other instances which might be produced, how a plain dress is like a hedge round about the wearer—and we might perhaps inquire, where is the man so desperate, (unless when intoxicated), that he would venture to insult the purity of a woman who is clad in such a modest apparel, with simple fairness, and sobriety of behavior?"—*Adv. Mor. Ref.*

TEMPORAL PROSPERITY.

As to SPECULATION, as the word is used in the more popular mode it seems to consist in making investments in land or other property, with the expectation of large profits accruing from the rise of it, but which rise must depend on contingencies. And accompanying the investment is an extravagant expectation—a grossness of gain; so that modern speculation is equivalent to the scriptural phrase, "making haste to be rich." That this is illud primum, we may know from ordinary observation, and from the following passages of scripture. "An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed." "He that hasteth to be rich, hath an evil eye, and considereth not that poverty shall come upon him." The sudden reverse of fortune which so often take place among those who speculate in this mode, are a confirmation of these divine declarations: "They that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

There is, however, another species of speculation, which it is worse than imprudent to engage in. This may be called a MONOPOLIZING, or hoarding speculation; such as buying up large quantities of any thing—of flour, of wool—for the very purpose of raising the market, and of getting a price that necessity will compel men to give. This is no better than public robbery, and ought to be frowned on indignantly by every good citizen. Besides that it is an indelicate offence at common law, those who are guilty of it, even on a moderate scale, have entered on a course that will probably end in their ruin. "He that oppresseth the poor, to increase his riches, shall surely come to want." "This is the heritage of oppressors, which they shall receive of the Almighty—his offspring shall not be satisfied with bread." Akin to this species of speculation, is the withholding of necessary articles from the market, for the purpose of increasing the demand and the price; in reference to which, Solomon says, "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." Prov. II: 26.

As to LITIGATION, or suits at law, it is not to be denied that there are cases which can be better settled in courts than any where else. But as a rule of prudence, we may say with Mr. Baxter: "Meddle not with law-suits, till you have offered an equal arbitration of indifferent men, or use all possible means of peace to prevent them; for Law-suits are the great curse of the world." On this point, however, it affords me great pleasure to say, that the inhabitants of Concord have very little need of caution. It has been the policy of our leading men and practicing lawyers, ever since the first settlement in the town, to discountenance litigation. The fact is stated, and I believe is true, that there has never been a lawsuit between any two farmers of the whole West parish; and but one or two estates have been run out, or considerable embarrassed, in any part of the town, in consequence of litigation.

Long may this spirit of concord continue! Could we now sum up and present in one view all the grievous embarrassments that have befallen this town within ten years; all the failures that have taken place, and all the instances in which houses and farms have changed owners, on account of debts, suretyship and speculation, it would, I think, be an effectual check at least to all imprudence in these matters for ten years to come. We should not dare to put our temporal interests at hazard upon uncertainties and contingencies.—*Boston's Discourse.*

PREJUDICE AGAINST COLOR.

Mr. Editor.—A short time since I was passing from Boston to Hartford, leaving Boston in the rail cars at 7 A. M. and being the stage at Worcester at 11, it being one hour behind the time. As we were taking our seats for Hartford, among the company appeared a colored woman, neatly dressed and of genteel appearance; as she was about stepping into the stage, one of two young men that had taken the last seat, remarked that he would not ride with that—that a nigger woman; the driver hearing the remark closed the door and told her she could not go, and directed her to another stage on another route; he then (the driver) put on the baggage and drove off. The other stage to which she was referred was full. She was left at the depot and knew not what to do. She arrived in the cars the evening before, and she told me that they would not give her a bed at any of the hotels, and she had to go all over town before she could get lodging. She then came to the stage both refused. In the stage was 9 passengers, in the other 7. While she was standing in the doorway of one of the passengers observed that she was determined to go if possible, and that she should have to take the wheel yet. One remarked, "I don't like the perfume"—another, "let some of the abolitionists take her"—a third, "let her on the top with the driver," and by the bye it had rained very hard in the forenoon and there was a strong prospect of more. All the passengers, save a young gentleman from Boston and myself, made some objection. After the conversation had closed, I said it was truly hard that that neatly dressed woman should be detained

over Sunday, (I afterwards learned that she would not travel on Sunday) because she had a "skin not colored like our own," and then called to the proprietor, to know if that woman was not going. Said perhaps she can go on with the driver. I told him there was room in the stage, and insisted upon her taking her seat—he finally consented, no one persisting in his objection, and the driver was ordered back to the depot for her baggage. On our way she told me that on another occasion she had engaged her passage for a few miles in a stage, and when the driver called for her, some of the passengers made objections, and she could not go on.

The stage being late, I stopped at E. Hartford and spent the Sabbath at my father's. While there, another case was named, more aggravating than the above:—A colored man had been employed by my brother for the season; his family lived in a house of his (my brother) and on account of the water of the well not having been used for some weeks, it was thought not prudent to use it. The wife and mother went across the street to a neighbor's to get some, and strange to tell, the family peremptorily forbid their getting any at all, and the females (while the husband was absent) were compelled to go a great distance to my brother's for water to use in the family.

Now if any one thinks that there is no prejudice existing against the colored man, let him read the above statements of facts—and be convinced.

Yours truly, A. F. W.

MOB IN HARTFORD, CONNECTICUT.

The Hon. James G. Birney passed through this city last week, on his way to Boston. It being understood that he would spend a day or two in town, a number of gentlemen requested him to deliver an address to the citizens of Hartford on the abolition of slavery. The meeting was appointed to be held on Friday evening, the 27th inst., in Union Hall. Mr. P. Canfield, president of the Hartford Anti-Slavery Society, took the chair; prayer by the Rev. Dr. Hawes.

Mr. Birney commenced his address, but before he had completed his first sentence, he was interrupted by a Col. John Russ, R. D., who asked the liberty of offering a series of resolutions, which he held in his hand. This the chairman very properly refused, as the meeting had been called for the exclusive purpose of hearing Mr. Birney, (and the character of Russ is such as afforded a prior evidence of bad intentions.) Many voices, however, were heard calling for the resolutions, and it at once became evident, that a concerted plan was on foot to break up the meeting. After order was again partly restored, Mr. Birney recommenced his remarks, but was soon compelled to stop, by the tumultuous noise of the mob, who had congregated themselves in one corner of the hall, where, by breaking glass which they had carried in for the purpose; by stamping with their feet; by hissing, shouting, and even yelling, they succeeded at intervals in drowning the powerful voice of this noble son of the South, and advocates of liberty. Whenever there occurred a little cessation in their noise and violence, he would resume his discourse, and continue it as long as he could be heard.

One circumstance took place, which shows in forcible contrast the pro-slavery spirit of the North, and the spirit of the better class of slaveholders. A large slaveholder of Savannah, Geo., James S. Bullock, Esq., was present, and addressed the rioters, requesting them to be quiet, as he himself wished to hear what the honorable gentleman had to say.

Among the rioters we noticed also Major S. T. Grant a dealer in ardent spirits, a director of one of the city banks, and aide-camp of Governor Edwards. The other most distinguished rioters will be mentioned in connection with the scene which followed.

At 9 o'clock Mr. Birney closed, having been obliged by the course of the mob, to abandon his design of exhibiting the folly and wickedness of gradualism, and to direct his remarks almost exclusively to the right of free discussion. As soon as the chairman had closed the meeting, a resolution was offered by Gen. James T. Pratt, inviting all but abolitionists to remain, for the purpose of organizing another meeting, to pass resolutions, &c. &c.; which was carried by acclamation. They then appointed for their chairman a slaveholder from Cuba, by the name of Dr. Wolf, son Senator Dr. Wolf of Bristol, R. I. the noted slave-trader, and on his taking the chair the mob gave three deafening cheers. It is a curious fact, that one of the resolutions which they passed, expressed their indignation that foreigners (Mr. Birney) should come to disturb the peace of the good people of Hartford; yet a foreign slaveholder was their chairman! They appointed Gen. Pratt secretary, but it being soon found that Dr. Wolf was unable to preside, the Gen. acted as chairman. Dr. Wolf, the very *fac simile* of dissipation, excited the pity, not to say contempt, of every good man in the house, and undoubtedly if the Rhode Island slave-catcher could have seen, in a vision of the future, his debauched son, as he was thus in after years to appear in the chair of a pro-slavery meeting in Hartford, he would have felt his sins return into his own bosom, and how much kinder would even this veteran thief have thought it in the citizens of Hartford, to endeavor to rescue his wretched son from intemperance, prodigality, a premature grave and endless perdition, than to get up meetings to pacify his conscience, by reviling the abolitionists, and extinguishing the light of truth!

We are very happy to say that the members of the legislature generally and the best citizens of all political parties, decidedly condemn the mob.—*Emancipator.*

MORAL AND RELIGIOUS STATE OF THE WORLD.

When we look around upon the world, and see so many of our fellow-creatures going into eternity without a "Friend" to walk with them through the valley of the shadow of death, without any well grounded hope of future happiness; we ought to be able to sympathize with them, to have compassion on, and pity them in their idolatrous condition.

The population of the globe is estimated at 800,000,000. 600,000,000 of this number, it is thought, are yet without a Savior in the world. The Jews do not admit Jesus Christ to be their Savior. They are looking for a Messiah yet to come. The religion of the Pagans may be called the religion of nature, or the religion of men, who know nothing of the Bible. Having a natural propensity to worship something, and being too blind and perverse to discover the true God, they worship his works instead of him. The sun, the moon, a shapeless block, or even the wisest insect, is set up and revered as God. Are the pagans guilty of doing this? The apostle Paul says, "they are without excuse." Rom. I: 20.

Now let us bring our thoughts home to our own native land, a Christian land, a land of Bibles and Sabbaths, a land of freedom and independence, and compare ourselves in this enlightened country with the heathen wrapt in darkness and obscurity; then let us do all in our power to aid in the great work of bringing them to a knowledge of the Bible, and the glorious Savior. Let him who desires to see others happy, make haste to give while his gift can be enjoyed, and remember that every moment of delay takes away something from the value of his benefaction. And let him who proposes his own happiness, reflect that while he forms his purposes, the day rolls on, and "the night cometh when no man can work."

AMERICAN HOME MISSIONARY SOCIETY.

During the year which closed May 11, this society added to the support of 810 missionaries and agents, of whom 764 have been employed in the United States and territories, 22 in the Provinces of Upper and Lower Canada, and 24 in France, in co-operation with the French Evangelical Societies of Paris and Geneva.

The amount of receipts from each state, and the number of missionaries employed, during

the whole or a portion of the year, is as follows:—

Receipts	No. of Miss.
Maine	57,495 36
New Hampshire	7,211 55
Vermont	4,579 67
Massachusetts	18,157 55
Rhode Island	501 48
Connecticut	9,173 67
New York	24,684 37
New Jersey	2,684 38
Pennsylvania	4,756 51
Delaware	311 76
Maryland	71 75
Virginia	10 00
North Carolina	1
South Carolina	107 00
Georgia	33 00
Alabama	50 00
Mississippi	1
Louisiana	1
Arkansas Territory	1
Tennessee	12
Kentucky	3,452 50
Ohio	72
Indiana	31
Illinois	1,457 25
Missouri	5 00
Minnesota Territory	30 00
Wisconsin Territory	3 00
Michigan	33 69
Upper Canada	38 00
Lower Canada	16
France	24
Unknown	59 50
	810

TREASURY.—Several causes have contributed to diminish the receipts of this society during the past year. Among these the large balance of nearly \$15,000 in the treasury at the commencement of the year, has exerted its influence. This fact having been published in our annual report, the impression became general, throughout the country, that the current demands upon this society were already provided for, and the necessity of increased contributions to its funds, appeared to be less urgent than in former years. In the mean time, the existing embarrassments and necessities of the Education Society, and the Foreign Missionary Board, were urged upon the public with special earnestness. The result has been that a larger proportion than usual of the contributions of the benevolent has flowed into these departments of the general cause whose necessities were the most urgent, while that which was better supplied has been comparatively neglected.

Of the propriety and duty of this discrimination we do not doubt. Several of the members of our own committee have acted in accordance with it. In ordinary times this would probably not have resulted in any embarrassment to the cause of home missions. But as the tide of affairs has turned in the commercial world, the pecuniary pressure upon the country became alarming, before the actual wants of our own society urged upon the committee the necessity of extraordinary measures to supply them. And when this necessity became apparent, it was too late to realize any immediately favorable returns from that portion of the public, on whom alone we have been accustomed to rely in such emergencies. The pecuniary embarrassments, and the protestation of mercantile credit, had already begun, which have since been thickening around us, until they have resulted in the unparalleled desolation and alarm which now exists. The committee have accordingly been under the necessity of allowing the rapid expenditure of their funds in hand to meet the current demands upon the treasury, without any immediate prospect of its being replenished.

The balance in the treasury, at the commencement of the year, as appears from the treasurer's report, was \$14,930 15, while the receipts, since the last anniversary, have been \$5,701 59, which is about \$1000 more than the receipts of the preceding year, exclusive of a large legacy received from the estate of the late Joseph Burr, and makes a total of \$100,631 74. This sum has all been expended, excepting \$1102 02, now in the treasury, and this balance is all due at the present time to meet the drafts and bills which must be canceled within the coming ten days.

In this state of our finances, there would be nothing alarming in ordinary times of commercial prosperity. It has not unfrequently occurred, in the progress of this society's operations, that our treasury has been overdrawn from five to ten thousand dollars, and at one time the balance against us had reached the sum of \$14,000. But individuals of the committee did not hesitate to render themselves personally liable for the amounts necessary to supply the deficiencies, and the drafts of the missionaries have never failed to be promptly paid. Our condition, however, is widely different at the present crisis. Every day brings us intelligence of the failure of individuals, on whose subscriptions, (remaining unpaid,) we had relied for temporary relief, until efficient measures could be perfected for opening new sources of income, and the difficulty of obtaining temporary loans on individual responsibility, has rendered it impossible for the committee to avail themselves of those facilities which they have readily secured to the society on all former occasions of necessity.

In these circumstances of embarrassment, the committee apprehend, though with great reluctance, that they may be under the painful necessity of soon addressing a circular to all the missionaries of the society, requesting them to withhold their drafts on the treasury, or to draw for only a portion of the amounts due them, until we shall have had time to make our appeal to the friends of the cause and to the public at large, in the hope of soon securing the means of resuming the payment of their much needed dues.

The committee are aware that nothing but considerations of the most urgent necessity could justify such a measure. But this necessity may exist, and we throw out the painful suggestion, that by the prompt and efficient aid of our friends, the apprehended crisis may, if possible, be avoided.

It should also be borne in mind that, besides the amounts now due to the missionaries for labors already performed, the committee are pledged, to the amount of more than \$50,000, in commissions yet to be fulfilled, the whole of which will become due in the coming twelve months. In the mean time, new and inviting fields are constantly opening for enlarged operations, and it remains to be determined whether this society shall be furnished with the means of going forward in its twice blessed work. We throw ourselves with confidence upon the benevolence of the Christian public, and the blessing of God, and feel that in urging upon the consciences of American Christians the present embarrassments and the constantly growing necessities of the cause of Home Missions, we are pleading for a department of benevolent effort, whose efficient prosecution is not only highly important, but indispensable to the best interests of our country and the world.

That the grounds of this appeal, and the immense interests involved in the success of it, may be the more distinctly seen and appreciated, we proceed to present some additional facts and considerations connected with the past operations of this society, and which have an important bearing upon its future prospects of increasing usefulness.

* Of this sum, \$3255 44 has been received through the central committee of Agency at Cincinnati.

SELF DEFENCE.—Rev. Dr. Beecher has written a long article of six columns in the Cincinnati Journal, defending himself against "various assaults recently made in newspapers and periodicals," on his ministerial and personal character. Also another article of about the same length, in reply to the Princeton Review of his "Theological Views."

Is there to be no end to these bickering and controversies? How souls are dying all over the land and world, while the energies of ministers are spent in attacks and defence—crimination and recrimination, or explanation, defence and apology! It is truly a day of sadness and mourning.—*Buff. Spectator.*

SPECTATOR.

Boston, Wednesday, June 14, 1837.

DAY OF FASTING AND PRAYER.—Thursday (to-morrow) the 15th, has been set apart by the various religious denominations in New York, as a day of fasting, humiliation and prayer.

UNION OF PAPERS.—The American Baptist, and Gospel Light and Revival Messenger, published in New York, have been united, under the editorial care of N. N. Whiting. The former paper was edited by Rev. Dr. Going, and was the organ of the Baptist Home Missionary Society. The latter paper is of recent origin, and grew out of the Bible excitement.

We received the following note, inclosing \$5 through the post office.

"Mr. PORTER.—Enclosed you have a Bunker Hill banknote, No. 156, dated Jan. 1, 1836. Don't think any more of stopping the Spectator, but go ahead. Please say in your next paper, that Warren's letter has been received, and oblige yours,

June 7, 1837. WARREN.

BANGOR JOURNAL OF LITERATURE, SCIENCE, MORALS, AND RELIGION. is the title of a new paper published in Bangor. The editor, Rev. Thomas Curtis, is an Englishman, and pastor of a Baptist church in Bangor, Me. The associate editors, we understand, are Rev. Leonard Woods, Jr., and the Unitarian clergyman in that city. We were informed that the paper was expected to take high ground on the moral subjects which are agitating the community, but we find we are mistaken. The editor is an expediency man, as will be learned from the following extracts.

On the subject of temperance, the editor says: "We are, then, settled advocates of the temperance cause. If, as we think, the former error of utter deficiency, in effect, upon this subject has been succeeded by something of the opposite extreme, we still, as a whole, bless God for the cause, and shall endeavor to stand by it. All our exceptions to the mode in which it has been conducted, and the excess to which it may have been carried in some quarters," &c. "Practically, we would hunt out and reprobate the drunkard everywhere; and in particular, as an occasional drinker, what we have found him, from the abode of ardent spirits into that wine, and other intoxicating beverages. But at present to speak fully out, we would not extend the old temperance pledge. We differ with those who think this increase of zeal serves the general cause."

On moral reform, he says:—"We are moral reformers with old-fashioned notions of female delicacy. The evils that some good men would seek to remove by exposure we not only think cannot thus be removed, but that they may be in this way unexpectedly and very seriously increased. Let us not rest here, while blaming those who, as we think, are doing too much, in the opposite extreme (more criminal perhaps before God) of doing nothing."

Who are doing too much, even coming up to duty, with regard to this sin?

On the subject of peace, he says:—"We are advocates of peace. We believe there have been very few defensive, or in any way defensible wars. But we would defend ourselves, wives, children and neighbors, with all the legal means a good Providence has placed within our power. We think it might involve a very serious question of duty that we should do so. Christianity, we are persuaded, is the friend of peace, and will prevail to exterminate all war, oppression and immorality."

It is legal to put a man to death in self-defence; is this according to the directions of our Savior not to render evil for evil? We hear much about Christianity in the abstract extirpating all war, oppression, &c.; but what is Christianity aside from corresponding acts on the part of Christians? Have Christians ever encouraged war? do they not now justify it? How can a reform then take place, without adequate views and efforts on the part of enlightened Christians?

On anti-slavery, he says:—"To slavery, and the essential injustice it involves we are decidedly opposed, and greatly deprecate its entire abolition. Equally, however, are we opposed to some methods of discussing this heart-stirring topic; deprecating in particular all passion and violence on a subject the chief difficulties of which, from whatever cause may be said in point of fact, to be accumulated in those two words. We are not associated with other men upon any of those questions, while we have the greatest respect for many who are. We hold ourselves nevertheless free to discuss the whole subject in its various bearings. If the American press is to be shackled in any way to prevent the full investigation of it in this part of Christendom, we shall not be last nor least, we hope, in asserting the rights of all men to be heard or read upon it, who will discuss it with gravity, temper, and strict adherence to facts."

Implying, of course, that anti-slavery men do not discuss the subject with "gravity, temper, and strict adherence to facts." He is "not associated with other men," how then can anti-slavery men patronize the paper? Are they willing to have anti-slavery societies disbanded?

Further, we see not how such an amalgamation of editors can succeed. They must of course all act on the expediency principle. The Unitarian is an anti-slavery man; but Mr. Woods is one of the most violent and influential opposers of abolitionists and their measures. He is also opposed to thorough moral reform, and peace movements.

The literary character of the paper is highly respectable; and were the ostensible object of its publication to supply the literary wants of the public, we have not a word to say. There may, perhaps, be a little too much English vanity manifested to suit the cool, calculating New Englander, but this is a trifle. The editor has, however, thrown out his views on topics of an exciting moral character, it is hence reasonable to conclude that these are to be the prominent objects of the paper. On this ground we cannot go with him, and see not how radical reformers can encourage him.

Suppression of Riots.
Mr. Editor.—You are aware of the attack upon the Irish houses in Broad St. last Sunday. It is said that there was considerable loss of money from the trunks that were broken open, in addition to the great injury done by the destruction of furniture. These outrages would probably have proceeded much further had not the military been called in. Will you, Mr. Editor, or will Mr. Wright, or some other advocate of peace, tell us how such a riot could be stopped without a resort to military force?

[We believe that a company of Quakers in their peculiar garb, and carrying in their hands the emblems of peace, would sooner and more effectually suppress a mob, than any array of military hands and weapons. During the excitement of a riot as in the battle field, the display of hostile arms rather excites to deeds of desperation, than

it creates fear. The only good effect of a military force is to disperse the crowd of spectators, who by their presence are giving countenance to the atrocities; and when they are scattered, the chief inducement to violence being taken away the rioters may easily be overcome. Nine cases out of ten of riots and mobs are occasioned by the presence and countenance of spectators—of "gentlemen of property and standing"—whereas if spectators would all stay away, and none be present to witness and encourage deeds of violence, we should seldom hear of mobs and riots. What business had 10 or 15 thousand people to be present on the Lord's day, at such a scene? Did they not know that by silently looking on and thus concurring in the excess, they were thus not only violating the Sabbath, but themselves guilty for much of the outrage done? Let all good citizens stay at home, unless called upon for their services to effect peace, and we shall no more be pained by such scenes as occurred last Sabbath.—*Ed.*]

FEMALE MORAL REFORM MEETING.

A meeting of the Boston Female Moral Reform Society was held on Monday 5th inst. at No. 46 Washington St. Rev. Mr. Wright opened the meeting by reading a portion of Scripture, Acts 20: 16-27, and commenting on the moral courage of St. Paul. It was the sin at which Paul aims. He was afraid the ladies before him were not aware of the great work they had got to do. He remarked that there are 70,000 illegitimate children born in the United States every year.

The secretary then presented the following semi-annual REPORT.

In reviewing our course as a society since our annual meeting, Oct. 14, 1836, we feel that we have abundant cause for gratitude to our heavenly Father, for the providential love and care, with which he has marked out our path. Previous to that time, we had as a society felt ourselves only as a little sink, just above water in constant danger of sinking. Near that period, our hopes were revived and our efforts greatly encouraged by the formation of the Boston Men's Moral Reform Society, which seemed to afford us a ray of light, and we had hoped that it would prove a beacon to guide our floating barque. We had already contracted for an agency for the Advocate of Moral Reform, and the Journal of Public Morals, anticipating some aid from the Men's Society to carry forward a system of operations in Boston, we established an office at No. 44 Milk St. The circumstances were as follows.

At a board meeting of the society in Sept. 1836, when the Executive Committee had been halting between hope and fear, the question came up—What measures are best calculated to promote the object of this society at the present time? The labors of the previous year had consisted entirely in preparation; and we then felt that a system of efficient operations must be commenced, or the board becoming discouraged, would be disbanded.

In view of these considerations, we resolved to contract for the office, and engage immediately a suitable person to take charge of it. We also resolved, that we will collect our forces and go forward, trusting in the God of Israel as did Mordecai, that if the Men's Society do not come up to our aid, deliverance will arise from another source.

Resolved, That we view the circumstances attending this subject as an intimation of Providence to go forward, and that for the future we will endeavor to walk more by faith and less by sight.

When we met at this time, our way seemed dark; but after we had by prayer and supplication thus committed our way unto the Lord, and determined to depend alone on him for help, we felt strong faith that he would give us success in our efforts to promote this cause. And he has appeared for us, and removed obstacles that seemed to us insurmountable. We have been much affected by witnessing the providential dealings of our heavenly Father in relation to this cause.

In Nov. the corresponding secretary of the American society addressed a communication to the Boston societies, inviting them to become auxiliary. The Ladies association, after much deliberation and frequent seasons of prayer, and with the advice of the president and vice presidents of the Men's society, Rev. Messrs. Fitch, Hagar and others, concluded most unanimously and cordially to become auxiliary to the American society. The Men's society at the same time passed a similar vote. Some dissension arising on the part of some of the members in regard to this measure, they have never reported themselves as sustaining such a relation to the parent society, but remain divided among themselves, a weak and inefficient association.

In March, we received a visit from Rev. Mr. Sprague corresponding secretary and agent of the American society. We were highly gratified in the manner in which he presented the subject in several public lectures, and through the influence of his labors, it is now in contemplation to form a general city society. A committee has already been chosen from some of the churches in reference to this object, and will probably be elected, and a train of measures put into operation, which shall bear more effectually on the views of our city than anything which has hitherto been accomplished.

The cause of moral reform and the claims of the American society, were urged by Mr. Sprague with great feeling and effect. And he has left the impression among us, that lecturing is better calculated to advance the great object in view, than to diffuse light to awaken the community, and prompt to action, than all other measures combined. While no other operation should be suspended, this should be the great mainpring to keep the rest in motion. This will multiply subscribers to moral reform periodicals, rapidly increase the formation of associations, and enlarge those already formed.

When we reflect on the American society, of what it is composed, and the great principles which it designs to embrace, we feel that it is destined to be a mighty engine in forwarding the long promised day of millennial glory. We do regard that society as an institution of great females scattered throughout our country, awakened and prompted to action by the astounding facts developed by that indefatigable philanthropist, Christian and martyr to the cause, J. R. McDowell. Yes, many of us can testify to prayers, which have been offered in secret, and in the social circle, that God would raise up talented and efficient men, and endow them with wisdom, philanthropy, and moral courage, sufficient to take hold of this work. And in looking for an answer to our prayers, has not our faith been directed to the ministers of Christ? And how have our hearts ached sometimes, when we have appealed to this class, and even almost sunk within us, when we have been repulsed by their cold and evasive answers.

But a brighter day has begun to dawn. A body of ministers in New York, the epithorion of our nation, second to none in our country, for talent, for learning, for piety, for decision and efficiency, have taken hold of this work. And as they have planted the standard of moral purity in the heart of our nation, let us, and let all the lovers of virtue, rally around it, and use all our influence to bring in reinforcements from every part of our country.

This is a glorious cause, second to none, which have ever called the attention of philanthropists or Christians. It is emphatically the cause of our sex, for it aims to remove a curse which has fallen heavily and mainly on them, while more guilty man has been suffered to escape with impunity. Let us then no longer countenance the libertine knowing him to be such. Let us give him no quarter, and suffer him to enjoy no other society

than that with which he has chosen to associate. Since our annual meeting, our efforts have been mainly directed to the obtaining of subscribers to moral reform periodicals. We have now about two hundred and fifty subscribers to the Journal of Public Morals, and more than one hundred to the Advocate of Moral Reform. Many families have subscribed for both, and we think it does not seem to be a small number. The object of the Journal is to depress the numerous popular vices of our nation, in their own level in the opinion of our public. The Advocate is peculiarly adapted to counsel and instruct mothers, in regard to the duties which they owe to the growing children under their charge. No mother should be without an Advocate.

The free church having granted us the use of their committee room, No. 44, Milk St. to be proved as an office, when the padlock was removed, the door of the hall used by them as a place of worship, in consequence of their having been a good Samaritan shown favor to the Anti-Slavery society, our society were under the necessity of evacuating their room with little or no notice. But in this event God designed mercy not only to the free church, but to the society who were so much better accommodated and in a more favorable situation. The present location of the office is No. 6 Hanover St.

Our prayer meeting, the first Friday afternoon in each month, has been regularly and punctually attended. A deep interest has been manifested these seasons; and we feel that God has manifested his promises to us in regard to prayer. Our society at the annual meeting numbered about one hundred, which has since increased to two hundred and fifty.

We have held an extensive correspondence with similar societies, and with individuals in various parts of our country. And now let us make every effort to aid the parent society in sustaining their efforts. We are convinced that this is the most important means of operation. And let us rejoice that we are not only making an effort to arrest the tide of iniquity, which is setting in upon our nation and on the world, but also to break down the numerous concomitant vices of our cities, such as theatrical exhibitions, gaming, Sabbath breaking, &c. these prolific sources of crime which so surely allure our victims into the paths of death. In a word, their object is to change public sentiment in regard to all the popular vices and amusements of the day, and to render them as unpopular in the view of public opinion, as they are displeasing in the sight of a holy and jealous God.

The resolution adopted by the executive committee of this society, to use every effort to raise \$500 to aid the parent society

Every Christian principle exposes those who embrace it to death. But there will be an

The speakers in favor were Mr. Breckinridge, Mr. Boyd, Dr. Green who went into a long and able exposition of the position of the Home Missionary Society and American Anti-Slavery Society and its branches of whatever name they may be called. Their arguments are exceedingly injurious to the peace and harmony of the Presbyterian church. We record their proceedings, that they should cease to be repeated within any of our churches."

4. The ministers, churches, & licentiate two presbyteries hereby dissolved, are to apply, without delay, to the presbyteries they most naturally belong, for admission therein. And upon application being so made, any duly organized Presbyterian church may be received; but as great, long continued, increasing common name charges errors

CONCLUDING SCENES.—The Assembly session on Thursday, without much of their appropriate business. Some scenes would have disgraced a political A squabble actually took place in the lo-

the Liverpool market; being from 9 to 10 pounds; a circumstance unprecedented in the war.

WESTERN RAILROAD.—Great numbers of road contractors have within a short time in Springfield, coming from different parts of the country, for the purpose of obtaining the W. R. road. All the sections east of the Connecticut river, except two, are already taken.

tion of slavery, moral reform, peace given up? What will be our newspaper to advocate our views on the subjects of the day?

We call Heaven to witness, that honest in our endeavors to discern truth; and if we must now, sojourn in this field, we shall do it with a courage and devotion to our duty.

POETRY.

For the New England Spectator.

Lines addressed to Mr. and Mrs. P.—on the death of their daughters.

The Lord who gave your children first,
Has called them back again to dust.
In this event his hand you see,
And his mysterious sovereignty.
Although his ways may seem obscure,
Know that his motives all are pure;
He does not willingly chastise,
Nor takes he pleasure in your sighs.
But for your profit in the end,
Does he these sore afflictions send;
That you might ever keep in view,
The time of your departure too.
True you are called to mourning now,
Yet not a murmuring word allow;
Though you should weep as Jesus wept,
Over the grave of one who slept.
And since the Savior's tears have flown,
Since Jesus died in spirit groan,
For him whom he would soon revive,
And to his friends present alive;
Then you may, standing in your lot,
Weep for your children which are not;
Who to their friends will not appear,
Till the archangel's voice they hear.
No; you no more on earth will meet,
No more will you your daughters greet;
No, they must sleep till as a scroll,
The frightened heavens together roll.
Good may it prove to meditate
On what will shortly be our fate;
To think upon the silent grave,
(From which exemption none can have.)
That lonely house, that narrow bound,
That dismal thought, that solemn sound,
That dark abode which mortals dread,
That gloomy mansion of the dead.
With these reflections in your mind,
May you true consolation find:
While blessing Jesus did pronounce,
On mourners who their sins renounce.
Then you of this afflictive stroke,
Can say, 'tis good to bear the yoke.
And every trouble which may rise,
May prove a blessing in disguise.
Thus through much tribulation here,
You may be fitted to appear,
With all the saints where sorrows cease,
In presence of the Prince of Peace.

J. T.

Tract Visitation in New York.

Statistics for the month of May, 1857.

13 Ward missionaries—1 for the German population—1 for seamen.
1055 Tract visitors.
45720 Families supplied with tracts.
304 Families refused tracts.
204 Children gathered into Sabbath schools.
218 Persons gathered into Bible classes.
170 Bibles given to the destitute.
340 Testaments given to children.
339 Temperance pledges obtained.
147 District prayer meetings held.
27 Hopeful conversions.

The statistics for the 5 months ending with May, are as follows:
1100 Tract visitors.
141000 Tracts distributed, besides supplying the navy-yard, islands, and the criminal and humane institutions.
2458 Tracts refused.
1405 Children gathered into Sabbath schools.
219 Persons gathered into Bible classes.
1773 Persons persuaded to attend church.
1001 Bibles given to the destitute.
1130 Testaments given to children.
1149 Temperance pledges obtained.
710 District prayer meetings held.
291 Hopeful conversions reported.

Nothing Gained by Traveling on the Sabbath.

I started from New England in November last, with my family for Cincinnati. At Philadelphia, I engaged a passage on one of the railroad and boat lines for Pittsburgh. I apprised the agent of my determination not to travel on the Sabbath, and he readily assented that I should have the first claim to a passage by boat or stage on the following Monday.

We arrived at Columbia on Saturday evening.—The weather was growing cold; but the canal was yet free from ice. The boats were ready to proceed with passengers for Pittsburgh, and would probably go through without difficulty; though it was not expected any other attempt would be made on the canal for the season. We were now in a very unpleasant dilemma. We must either go on in a boat which was running on the Sabbath, or wait till Monday evening and take the stage, which would hurry us over the mountains to Pittsburgh, (between 2 and 300 miles,) without stopping to repose at all during the journey. As my two children were unused to fatigue, and my wife in delicate health, our situation seemed really to demand the easy movement of the canal boat, and the privilege of regular undisturbed repose.

The question of duty here came up, was it my duty to go on under these circumstances? or must I keep the Sabbath, and suffer my dear wife and little girls to be exposed to the unwonted fatigue and chill night air of the mountains? I cared little for the prospect of watching three or four days and nights myself, if I could thus keep my loved ones, in their drowsiness, from being thrown with violence about the stage, while furiously rushing down the mountains.

My fears and anxieties were fully awake. I consulted with my wife, and the conclusion was, that "temporary personal convenience formed no excuse for disobeying the express commands of God." The obligation to "Remember the Sabbath day to keep it holy," we deemed as strictly binding upon us by the way, as beneath our own quiet roof, and what Christian would leave his own fire side Saturday night and travel on Sunday, to facilitate the business of the week!

We spent the Sabbath in Columbia. A gentleman from Boston learning our determination, had his trunk taken out too; saying he suspected we should come out best. I replied if we had regarded bodily ease, or temporary interest in this thing, we had acted unwisely in stopping;—we should doubtless lose our reward. He tarried till the next day (Sunday), when finding our prospects continued to darken, he thought prudent to leave us to our fate.

On Monday no attempt was made to start a boat; of course, we took the stage. After undergoing the fatigue we expected, and encountering the dangers we feared, early Thursday evening, we took lodgings in Pittsburgh, not much the worse for our recent toil.

We now sincerely rejoiced with grati-

tude, not only that we had resisted the temptation to trample on one of God's plain commands, but further had given none occasion for the continuance of the present system of public Sabbath breaking. We still supposed our canal companies, after reposing pleasantly on the route, were now far down the Ohio; while we were not yet certain of obtaining a steamboat passage at all on account of the ice, which was fast increasing in the river.

Late in the evening a gentleman arrived with his family among the foremost of the numerous company that entered the canal boats Saturday previous.—The ice which had been so much feared, compelled them to stop before the Sabbath was over, while far from every suitable means of conveyance, some extras were at length procured from a distance into which they were stowed almost to suffocation, besides they were subject to troublesome delays for want of horses to exchange on the way. Thus having suffered distress and fatigue on account of the crowd, to which we had been strangers, and incurred some additional expense, they at last arrived almost exhausted just in time to take passage with us in (what we supposed) the last boat from Pittsburgh. Their canal companions were probably many of them fifty miles behind. I cannot revert to these scenes but with mingled emotions of joy and gratitude. Had I attempted the canal boats on the Sabbath, God only knows how much we should have suffered in fatigue and anxiety of mind and in permanent health.

God not only controls the elements, but in his Providence, directs the affairs of men. Can Christians then rationally expect a blessing while they live in gross violation of his Sabbath?

Cin. Journal.

A little Boy's Inquiry about his Soul.

Samuel Wyke Kilpin, when a little boy, ran up to his father, who was working in the garden, exclaiming, "Papa, papa! I want to ask you a question—Where was my soul before it came into this body?" "My dear boy," I replied, "it would be better for you to inquire where it would go if it were now to leave the body?" "O, papa," said he, with an inexpressible look, "it would go to heaven, that is sure, that is settled." "Alas! my dear boy, I wish it may be so settled," I rejoined; "that would be of much greater importance than to know where it was before it entered the body. What led you to propose such a question?" "I don't know," the dear boy replied; "but it just entered my mind."

Then off he ran. Because this little boy was young, and had not committed many sins, he thought that he should surely go to heaven. But by and by his mind began to be in a great tumult, occasioned by a new chain of feelings. He began to be conscious that it was not so certain, after all, that he should go to heaven. Leaving his father and mother, he made a sudden retreat from the room, when with his heart all emotion and big with sorrow, he shut himself in a dark parlor, unperceived by any one of the family. His mother accidentally went into the room some time after with a candle, and found the young penitent on his knees in earnest prayer. She was alarmed, and disturbed him; covered with confusion at being caught in that position, he effected an instant retreat to his own room. Like Saul of Tarsus, he had often presented the service of his lip to his Maker; he had been taught with his first lisping voice to address his Savior; and I believe the child-like forms were never omitted, morning or evening.

O, how often had I entreated my God, that whilst my child was on his knees repeating the words of prayer, he would be pleased to breathe into his soul the spirit of prayer! My language was, O that the Lord, the Spirit, would make this child like Samuel, a spiritual worshiper! He had feared the Lord from his infancy; but now behold the lad at seven years old, whose heart the Lord had opened, prostrate as a poor sinner at the foot of the cross, pleading for mercy through a crucified Savior.

His mother had permitted him to enter his room alone, but kept her station near the door; his groans and sighs increased her alarm; she sent for me; I hastened to him, and witnessed a sight which can never be forgotten. Yes! I beheld my petitions answered in the agonizing prayers of my only child. With hands clasped together, he sat on his bed, his eyes turned heavenward, tears plentifully bedewed his cheeks. I heard him with indescribable anguish imploring the mercy of our Lord Jesus Christ. His affectionate mother, at a little distance from him, sat weeping. Convinced with different feelings, I approached his bed, when taking my hand, he exclaimed in agony, "O, papa, papa! your sermon to night has shown me that I am wrong, that I am a lost sinner. You said that those persons who had never gone forth weeping would never return rejoicing; and alas! till now I never knew what sorrow for sin meant, therefore I have no scriptural right to peace or joy, O, papa, papa, what shall I do?"

"Be calm, my dear," I replied, "the case is not a lost one." "But I am lost," he quickly replied. Claspings his hands, and with a heart-rending groan said, "I have no right to joy, if destitute of real sorrow for sin I feel that sin is a burden. Oh, I have been deceived all these years! what an awful thing is self-deception! O that the Spirit would witness with my spirit that I am born of God!"

Early the next morning he entered the room where his father was, and with his usual bow and salutation, "Good morning, papa!" "Good morning, my darling, how are you?" Come to my arms, I wish to ask you a question or two. When at your door last night I heard you exclaim with great eagerness, "O that the Spirit would witness with my spirit that I am born of God," did you mean that the great and blessed God would speak to you a poor sinner, with a voice from heaven? With a look that now rends my heart he said, "No, papa, I should be ashamed of such a thought." "Well, my child," I replied, "I am glad that you have no such desire or expectation. But tell me, what you did mean?" "I mean," he said, "with the firmness of a man fifty years old, that I

wished the Holy Spirit would work in my heart what he has written in the Bible, and then let me see it." "And do you now desire that your whole heart may be sanctified and devoted to God?" "Yes, papa," he replied with strong emotion, "I do." "Cleave then to the Savior, my dear child, praying for his mercy, and it shall be granted." He did so, and in a short time found peace in the Lord Jesus Christ. He had experienced that great change of heart, termed by the Redeemer being born again, and destitute of which all other changes would have been ineffectual to his salvation. Without this soul transforming change, with all his amiable qualities, he would now be the companion of different beings from those with whom he associated on earth. Tremendous thought! Parents, be not satisfied with superficial religion for your children. Be not hasty to pronounce their state safe on slight evidences; but wrestle mightily with God, till Christ be formed in them the hope of glory.

RUM-SELLERS MIRROR.—The following facts may serve as a mirror, and ought to be placed before every rum-seller, that he may see his own image as distinctly as it is seen by others.—*Temp. Rec.*

1. A Mrs. C., of Franklin county, is one of those unfortunate females, who have learned to love liquor. Not long since, wishing to purchase a quantity of her favorite beverage, she searched her house to find some article which she might sell for that purpose, but the premises having often before been laid under contribution to answer a similar end, nothing could be found which would so well answer her purpose, as a piece of new cotton cloth, which had been purchased for the use of the family, and which they much needed at the time for necessary clothing. This she tore up into pieces and sold to a grocer for paper rags, and thus obtained the means of intoxication. She drank what she had obtained in this way, and before night, was seen traveling through the village, trying to borrow a shilling with which to purchase more. In this she also succeeded. This miserable woman has lately left her husband, and a little son about eight years of age, and taken up her residence in a neighboring state; her husband, who is also a drinker, has since gone away, leaving his son to suffer, or be supported at the poor-house.

2. Mrs. T., of the same town, one day, while her husband was absent, took every shirt belonging to the poor man, tore them in pieces, and sold them to an honorable merchant for rum. The husband is also a tippler, and will, perhaps, pay off his spouse for her misdemeanor in the same kind of coin, unless the rum-seller's conscience shall enter a protest in her behalf.

3. Mrs. W.—loves rum, and religious rum-sellers too, when she has the good luck to find one. She found one, she says, the other day, for after she had picked up all the rags in her house, and found she had not enough to purchase the quantum sufficit of liquor, she took her Bible, soaked it in the water-bucket, wrapped it up in the rags, and sent the bundle to the grocer, who discovering some apparent disproportion between its weight and dimensions, opened it, as any honest man would have done, and when he found the Bible, "don't you think," said she, "if I sent the book back, telling the boy that if I would read it, it would teach me better than to drink; and what was still better, as sure as I'm alive, he sent with it as much rum as I expected for the rags and Bible too; sure, he must be the best of Christians!"

4. In Clinton county there is a young man, of respectable connections, who has become so degraded as to steal in order to obtain the means of intoxication. A few months ago, he stole a quantity of ashes, and carried them, on his back, several miles, and sold them for liquor, and made himself drunk. O! when will a virtuous community indignantly frown upon the rum-seller, and compel him, if they cannot persuade him, to relinquish a business at once so disgraceful and so wicked!

5. A poor woman in P.—last winter, sent her little daughter frequently to a neighbor to sell a small quantity of meal or bran for a few cents, with which to purchase, as she said, a loaf of bread at the bakers. She was at last followed on her way home, and it was discovered, that instead of going to the bakers to purchase bread, she went to the grocers to purchase rum for her mother. Yes, a mother thus teaching her daughter to lie and deceive.

GIGANTIC ANTE-DILUVIAN REMAINS.—Amongst other fossil remains lately discovered by Klippstein, a German savant, in the neighborhood of Alzei, (a small town in Rhenish Hesse) were found, twenty-eight feet beneath the surface, in a most perfect state of preservation, the head of Danitherium Giganteum, probably the most colossal of the antediluvian animals, whose existence was first indicated, and nearly specifically determined by Dr. Coup, the learned zoologist. The head measures six feet in length, by three and a half in breadth, and its weight is nearly five quintals. Near the head was found a humeral bone six feet long, weighing two quintals, appertaining, apparently, to the same animal. No remains of this kind have ever been found before.—*Gent's Mag.*

KEEP YOUR CHILDREN AT HOME EVENINGS.—This you must not fail to do, if you would save them from disgrace and ruin. Multitudes of the young have been hurried down to ruin by associating in the darkness of night with those whose company they would be ashamed of in the light of day. And if you have noticed, boys in the evening are more prone to use profane and indecent words. They are removed from the eye of their parents, and they feel confident that the passer by will not recognize them, and thus they practice their sins. If it could be ascertained correctly where most of our abandoned young men received their first teachings in the school of vice, we believe it would be found at some corner of the street, or other favorite resort, during their early days. If such be the fact—and who can doubt it?—is it not criminal to the souls of your children, to permit them to go away from your presence at these seasons? If you would preserve them uncontaminated by the wicked influence of the profligate, I charge you to watch over them every evening of the week. Never suffer them to leave the house unless you

know where they are going, and with whom they are to associate. It would be well for those parents who apprehend no evil from permitting their children to spend their evenings as they please, to visit their favorite resort in disguise, and hear the soul chilling language that flows from their lips. One opportunity like this would be sufficient, we think, to convince them of the necessity of keeping them at home. How profitable would it be for your children to spend their evenings in reading or writing; or you might take this opportunity to converse with them on subjects profitable and interesting. But once get them in the habit of staying at home, and they will prefer it to any other place. They should prize your society more than the society of others. For our part we cannot conceive how a parent can rest in an evening while he is uncertain where his children may be. If he loved their souls, he would be constantly solicitous respecting them, and would use all the means in his power to prevent their keeping company with those who dispise the truth and practice sins the most degrading.

FOREIGN SYMPATHY.—The Quebec Gazette, in reference to the suspension of specie payments in the United States, holds with much truth the following language: "It is a novel and most afflicting spectacle;—a nation of fifteen millions of souls, in a country the most favorable for successful industry, actually bankrupt, and involving in its mismanagement and misconduct, not only its own people, but the inhabitants of other countries.

Parties in the United States differ as to the cause of the lamentable failure of so many persons to fulfil their engagements, which has involved so many of the industrial inhabitants in misfortune, arrested the progress of public improvement, and destroyed a great portion of the national wealth, beyond recovery. We fear that a laxity of moral obligation has become too prevalent among men of all parties. In the ardent pursuit of wealth, they have made too free with what was not their own. They have hazarded other people's property, intending to reap the profit, if there was any, and willing to let the loss fall on others, if loss was the result.

The United States have always been trading on borrowed capital; but of late years it has been carried to an excess beyond all former examples. The importations of 1836 are estimated at a hundred and eighty millions of dollars, most of which was advanced on a year's credit. Immense sums of borrowed money, of other countries, were invested in their stocks, in railroads, canals, and lands. Their payments were made by the exportation of their own produce, which has long fallen short of the amount of their imports, and in 1836 alone was estimated at sixty millions of dollars short. Like many vicious individuals, they were running riot on the property of others, and now that their payments and credits have failed, their apparent prosperity is vanished.

Their misfortunes will be deeply felt by those to whom they are indebted; England particularly. The bee-hive of industry, where every thing depends on punctuality in fulfilling engagements, is likely to be the greatest sufferer; but every country in the commercial world will also suffer. Bankruptcies proportionate to those which have occurred in the United States, must follow throughout all the countries with which they had much connexion, and with crowded populations and much fewer means of recovering from a derangement of labor and industry than the United States, their sufferings must be more severe."

SUGAR REFINING.—A new process has been discovered at Strasburg, by means of which crystallized sugar is produced in twelve hours from beet root, and which does not require any further refining. The invention is the more curious, as neither any acids or chemical agency is employed in this remarkable operation, and the use of animal blood is entirely dispensed with. It has also the advantage of saving 25 per cent. in the consumption of fuel. The new process is applicable in all the present manufacturing of sugar, with the exception of those upon the principle of desiccation of the beet root. The inventor is Mr. Edward Stolle, who, though not more than twenty-four years of age, is already highly distinguished for his experiments in chemistry, and his works in polite literature.

ECONOMY.—Give your pence to common schools, and save your pounds on police establishments, jails, bridewells and executions. It is much cheaper to educate the infant mind than to support the aged criminal.

THE SABBATH SCHOOL TEACHER.—DESIGNED to aid in elevating and perfecting the Sabbath school system. By Rev. John Quincy, M. A. of Maine county, Me. Todd, author of "Lectures to children," &c. Student's Manual, &c. For sale at the S. S. Depository, No. 22 Court St.

CHRISTIAN POLITENESS.—CONTENTS:—Politeness to our relations—To strangers—To brothers and sisters—To parents and guardians—To our services—Illustrations of politeness from the Scriptures. 102 pages. Price 25 cts. Just received and for sale at the S. S. Depository, No. 22 Court St.

GRAHAM HOUSE, FOR THE ACCOMMODATION OF PERMANENT AND TRANSIENT BOARDERS, BY DAVID CABELL, No. 23, Brattle Street, (A few rods above the City Tavern,) BOSTON.

THE LITTLE SOLDIER.—A PLEA for peace. A blessed are the peace makers for they shall be the children of God. Just published by the Mass. S. S. Society 13 Cornhill, C. C. DEAN, Agent.

New Peace Publications. TWELVE CARDS, a complete series of the "London Society for the promotion of Universal Peace," for sale at the Tract Depository, No. 5 Cornhill. Price 12 cts. per copy. A full supply of the small tracts on the subject by the same society.

THE THORNTON FAMILY, a series of conversations on religious truth and duties, interspersed with incidents. With eleven cuts, 153 pages. Price 25 cts. Just published and for sale at the Depository of the American S. S. Union, No. 22 Court St.

THE YOUNG MISSIONARY, exemplified in the life of Timothy. By Wm. A. Alcott. SABBATH SCHOOL RESULTS. By the Secretary of the Massachusetts S. S. Society. Just published and for sale at 13 Cornhill, C. C. DEAN, Agent.

THE SCHOOL OF GOOD MANNERS.

COMPOSED for the help of parents in teaching their children how to behave in their youth. Tailored and arranged from the best authorities, and so written, that when he is old he will not regret it. Just published and for sale at the S. S. Depository, 13 Cornhill. C. C. DEAN, Agent.

The life of Jacob and his son Joseph. JUST published. In a beautiful volume of 191 pages, with the following illustrations:
An engraving on steel, of the return of Jacob's ten sons from Egypt.—Wood, engravings of the blessing of Esau, Jacob and Rebecca at the well.—Camel and rider.—Joseph from salutation.—Joseph's coat brought to Jacob.—A mummy.—Joseph in Pharaoh's chariot.—The cup found in Benjamin's sack.—Judah appearing to Joseph.—Joseph's sons inserted in the text, forming a complete guide to the Geography of the narrative. Price 37 1/2 cts. Just received and for sale at the Depository of the Am. S. S. Union, No. 22 Court St.

Elmer Felt's a Sequel to three Experiments of Living—ALSO
The Three Experiments of Living. March 22 Temperance Tales by the 100, dozen, or single For sale at No. 5 Cornhill.

SCHOOL BIBLES AND TESTAMENTS for sale lowest No. 5 Cornhill.

JUST received and for sale at the Tract Depository 5 Cornhill.
Bible of Greek Testament
Bible on Indefinite
Bible of James Haynes
Townsend's Testament
Mammam a new and beautiful Edition
March 22.

New Tracts.
No. 351 The Infidel Reclaimed
352 The Sabbath
353 Tales of Religious devotion
354 The Melancholy prayer
355 The Ringdancer
356 The Act of faith
357 What is it to believe on Christ?
358 The Wonderful Escape
359 The child an hundred years old
360 Roman Catholic Female School
361 Atoning Blood
362 Universalism unscriptural and absurd—ALSO
Sixty Reasons for attending Public Worship
March 22. At No. 5, Cornhill.

NEW SABBATH SCHOOL BOOKS. JUST published by the Massachusetts Sabbath School society and for sale at the depository 13 Cornhill. THE BAPTIZED CHILD, by Nehemiah Adams, pastor of Essex street church, Boston. Third edition. THE ATTRIBUTES OF GOD, being a series of Sabbath evening conversations designed to illustrate the character of God. By Harvey Newcomb. C. C. DEAN, Agent.

MEMOIRS OF PIOUS WOMEN. INCLUDING the Memoir of Miss Anna Bacon, Mrs. Cooper, and Mrs. Davis. Just published by the American S. S. Union, and sold at their Depository, No. 22 Court street. May 17.

EDWARD JOSSELYN, manufacturer and dealer in Tacks, Brads, Shoe Nails, & copper Tacks, of every description, and of the best quality, with and without, 106, Washington street, over Simpson and Harrington's Crockery store. May 3.

NEW SABBATH SCHOOL BOOKS. ELLEN, or visit of the Boy. The Sisters; or a history of the Stanley family. Childhood the spring of life. The Golden Rule. A gift for daughters, containing the Wife, an authentic narrative, and Recollections of a Mother. John's Good Conversations between a Mother and her son—A Practical Dialogue between a Brother and a sister. Letters from a Brother to a younger Sister. Farel and the Geneva Reformation. Life of King Hezekiah. Memoir and Correspondence of Mrs. Mary Ann O'Leary Clark, by S. Allen, M. D. The Orphan Queen, or conversations on the History of Queen Esther. The Lily of the Valley, by the author of "Little Henry and his Bearer."

The Sabbath School Paper, being a selection of Tracts and Hymns, adapted to the wants of Sabbath schools, Families and social gatherings, by Lowell Mass. Mass. S. S. Society, Depository, 13 Cornhill. Jan. 4. C. C. DEAN, Agent.

COPARTNERSHIP NOTICE. The subscribers have this day formed a copartnership under the firm of WHEELER and DANIELS, for the transaction of the printing and book business, and have taken the store lately occupied by Mr. William Pierce, No. 9 Cornhill, where a general assortment of Books and Stationery may be found. The former customers of Mr. Pierce, and the public generally, are respectfully invited to call. March 7th. JAMES K. WHEELER, Wm. S. DANIELS.

NEW BOOKS. FOR sale at the depository of the Mass. S. S. Society, 13 Cornhill.—Hannah Swann, the Case Captive; or the Catholic Religion in Canada, and its influence on the Indians of the North. The Shepherd boy and the Giant. C. C. DEAN, Agent.

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FAMILY INSTRUCTION. OR the wisdom of Mennoth, part II, by the author of a series of Missionary & School books, for sale at the depository of the Mass. S. S. Society, 13 Cornhill. C. C. DEAN, Agent.

SABBATH SCHOOL DEPOSITORY. THE depository of the Massachusetts Sabbath School Society, at No. 12 Cornhill, where may be obtained a great variety of books suitable for the School and family libraries. C. C. DEAN, Agent.

NEW BOOKS. FOR SABBATH SCHOOL AND FAMILY LIBRARIES. JUST published and for sale at the depository of the Mass. S. S. Society.

FOR THE LADY. The Tenth Hour, from the second London edition. A FINE NEW OFFICE, being a brief memoir of two singulars in the Mason street Sabbath school, Boston, who died Aug. and Sept. 1856. By the superintendent.

JUST RECEIVED AND FOR SALE ASSOCIATE OF CHARLES A. MANNING, completed at the request of the executive committee of the southern board of foreign missions. By Rev. Edwin Holt, late secretary of the board.

GUIDE TO THE LORD'S SUPPER, containing writings on the subject, by Dr. Morrison, Dr. Mason, Dr. Owen, Archbishop Whately, President Dwight, Bishop Sumner, Mrs. Graham, Dr. Scott, and others.

THE SPIRIT OF HOLINESS, by James H. Evans, A. M., minister of John street chapel.

THE YOUNG MAN'S CLOSET LIBRARY, by Rev. Robert Phillips.

THE CAUSE AND CURE OF INFEBILITY, with an account of the author's recovery. By Rev. David Nelson of Quincy, Ill. State of Maine county, Me.

ON HAND AND FOR SALE, THE PATH OF PEACE, by Jacob Abbott. LIGHTS AND SHADOWS OF CHRISTIAN LIFE, by Wm. C. Brownell, D. D.

REMAINS OF THE REV. WM. NEVINS, D. D. with a sketch. CHARLES RETIREMENT, or spiritual exercises of the heart, from the eighth London edition. NEW PRACTICAL THOUGHTS. Various Tracts and FLYERS.

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NEW-COMES FIRST QUESTION BOOK. This book contains fifty two short lessons, and is designed for the use of the Sabbath school. It is not confined to any one book of scripture. It embraces selections from different books throughout the Bible, and the grand object of it is, by selecting portions of the most awakening and impressive passages, and presenting them with appropriate questions adapted to younger scholars, to affect the heart and lead to early piety, as well as with an early acquaintance with the word of God. Suitable regard has been paid to the various relations and connections of scripture doctrine; and taken as a whole the book is well suited to make a harmonious and consistent impression of divine truth on the mind of the scholar. Price, 12 cts. 1/2. For sale at the depository 13 Cornhill.

Union Hymns. This excellent collection of Hymns for Sabbath schools, has been introduced into some of the largest schools in this city, and is very much appreciated. It is now used by the Bennett St. School, Belknap St. School, Pine St. School, Free Church School, and Betham St. School. Superintendents and Teachers are respectfully requested to examine it.—Published by the American S. S. Union, and for sale at the Depository, No. 22 Court St.

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FOR SALE AT THIS OFFICE. AT WHOLESALE AND RETAIL. A COMPLETE LIFE OF ROWLAND TOLSON, written expressly for young people. This is the largest edition, which contains 100 pages, and is sold at 10 cts. per copy. Travelling booksellers will find this an excellent book for their purposes.
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TEMPERANCE BOARDING HOUSE. THE public are notified that the TEMPERANCE BOARDING HOUSE, in New York, 118 William street, is open for the reception of transient boarders, where wholesome food, and comfortable accommodations, at reasonable rates, shall always be preserved, as much as possible, as a refuge for our city. Nothing that can intoxicate, no tobacco, or any kind of spirituous liquors, will be received.
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